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historical science. Accordingly, out of a few leading ideas are deduced in an ever-growing *Stammbaum* of concepts the whole coral continent of Hellenism. Wonder at the performance is mingled with dismay at the obligation of having to regard so many subtle distinctions.

Hellenism has had a curious fate. First came the constructive genius of Droysen, who sought, by divination almost, to see the will and ideas of the Hellenistic kings in all the manifestations of national and international life. Then followed Holm, to whom the only vital thing in Hellenism was the projection into it of the Hellenic *poleis*, the rest being the mere material out of which new *poleis* might be formed for Rome to swallow. Niese shied away from all construction and reflection, and gave us a formless and unintelligible mass of individual facts. Mahaffy blended incidents and impressions in his genial incoherent way. Kaerst relegates facts and incidents to his footnotes, appendices, and historical introduction, thus saving the text for classified, analyzed, and criticized generalities. His history turns out ultimately to be a sort of theology for Droysen; for he does substantial justice to his work in summarizing it as follows (p. 389): "Wir haben im grösseren Zusammenhange darzulegen versucht, dass die allgemeine Entwicklung politischen Anschauungen und Verhältnisse, namentlich aber die Entwicklung der geistigen Kultur immer entschiedener auf eine Apotheose des herrschenden Individuums hindrängte." The insurgency of individualism broke down the city-state; animated the Cynic, Stoic, and Epicurean philosophy; called for the recognition of special excellences by the elaboration of literary, scientific, religious, industrial, and governmental techniques; destroyed historic continuity and made all existent things clay in the hands of divine and human *Uebersmenschen*. It put the Olympian deities on a par in origin and character with human benefactors, and thus forced men in quest of really superhuman aid to look for it in the oriental deities, "of which Heaven is the father alone, neither did the race of mortal men beget them, nor shall oblivion ever put them to sleep. The power of God is mighty in them, and groweth not old." It finally made monarchy the only conceivable political régime and thus conditioned in every direction the reorganization of public life. Droysen showed us Titans at work. Kaerst seeks to define the tasks they had to perform.

W. S. FERGUSON

[ΗΡΩΔΟΤ] ΠΕΡΙ ΠΟΛΙΤΕΙΑΣ. *Ein politisches Pamphlet aus Athen 404 vor chr.* Von ENGELBERT DRERUP. Studien zur Geschichte und Kultur des Altertums, hrsg. von DRERUP, GRIMME, UND KIRSCH, II 1. Paderborn: Ferdinand Schöningh, 1908.

Since Köhler in 1893 discovered that the oration *Περὶ πολιτείας*, which is attributed to Herodes Atticus in the thirteenth-century parchment from

which all the later MSS are derived, contained valuable material on the political situation in Thessaly at the end of the fifth century B.C., considerable attention has been devoted to its study and interpretation. The historians Beloch, Meyer, Pöhlmann, and others—Costanzi and Nestle for example—have been claiming that it is an original pamphlet issued in the form of a speech at the time with which it deals, while the well-known student of *Der Attizismus in seinen Hauptvertretern*, W. Schmid, has dissented, and tried to show that it really belongs to the brilliant trifter with whom it is traditionally connected.

Schmid affirmed that the style of the speech does not reveal the time of its composition; that it may equally well be an old or an archaizing production. This Drerup cannot concede. By a careful study of its style and composition—a complete *index verborum* is included—the Munich philologue, who has made a name for himself by his work on Isocrates, shows that it is really old; that it has all the expected characteristics of the rhetoric of the outgoing fifth century B.C.—the compact, antithetical, abrupt, helpless style of the pseudo-Xenophontine tract on the *Constitution of the Athenians*, shot through and through with bright colored threads from Gorgias and Thrasymachus; that it has nothing whatever in common with the neo-Attic rhetoric. This, in our judgment a decisive demonstration, is the solid contribution of Drerup's book. In the rest of his work he tries to prove that the author belonged to the circle of Theramenes, and that he sought to make propaganda for the latter's political programme by arguing for its adoption by the city of Larisa. This is simply a far-fetched attempt to explain its spurious title. For the historical and literary interpretation of the pamphlet, and for one of the most brilliant pieces of exegesis of which the reviewer knows, the reader is referred to the second part of Ed. Meyer's *Theopomps Hellenica*. Clearly, the speech belongs to 400-399 B.C., not to 404 B.C.; it deals seriously with Larisa, not obscurely with Athens, and its author was a contemporary who knew what he was talking about.

W. S. FERGUSON

Flaws in Classical Research. By J. P. POSTGATE. (From the Proceedings of the British Academy, Vol. III.) London: Henry Frowde, 1909 Pp. 51. 3s 6d net.

Professor Postgate has written a most entertaining paper "drenched in matter," and full of suggestions from which even dissenters will learn. He probably knows as well as the reviewer that so large and vague a theme can have no unity other than that impressed upon it by the personality of the writer. Classical studies have for many centuries engaged some of the best intellects of Europe. To speak of "flaws in classical research" is like speaking of wrong methods in science, or attempting to